

THE LIFE

OF THE SPIRIT



THE BIBLE IN DAILY LIFE

Ilftud Evans, O.P. Alexander Jones
Clement Mullinger Sebastian Bullough, O.P.
Rosemary Heddon

VOL. XI

JULY 1956

No. 121

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EDITORIAL

HENRY ST JOHN, O.P.

THE present number of THE LIFE OF THE SPIRIT marks the end of the first phase of its history and the beginning of a new one. Ten years ago, under the hand of Father Conrad Pepler, then Editor of *Blackfriars*, it issued from the embryonic stage, a supplement in that well established journal, into a Review of independent status. Father Conrad was thus its founder, its planner and has been its editor ever since. To the motive power of his faith, energy and enthusiasm it owes the reputation it enjoys and the not inconsiderable success it has achieved.

And now, as readers of his Valedictory in the June number will have learned, he has asked to be relieved of this responsibility in order to devote himself more intensively to the expanding claims and activities of Spode House. It has fallen to my inexperienced self therefore to carry on his work as Editor. I accept this charge in hope and enthusiasm for the future, and with the consoling thought that, Father Conrad being a member of our community I shall have the benefit of his experienced advice in my plans for the future development of the scope and purpose of the Review.

For development there certainly must be; all living things develop, and in the process acquire new capacities for the fulfilment of their essential purpose. In the ten years of its separate existence, THE LIFE OF THE SPIRIT has proved itself very much alive with a vitality that communicates life to its readers. A proof of this will be found in the recently published anthology *The Christian Vision—Readings from the first ten years of The Life of the Spirit*. Here have been collected a representative group of articles from the issues of the whole period, thus not only allowing the reader to taste the writing in THE LIFE during these years, but also showing better than any individual issue could possibly do the aim and purpose of the Review.

From the first, as Father Conrad has said, its primary purpose was to provide nourishment for the spiritual life of the laity; and that is still its primary aim. But it has already developed a subsidiary purpose of providing in a similar and suitable way for

lergy, and for religious, men and women, contemplatives and those in the active orders.

Further development of these essential aims depends partly on subscribers and partly on contributors. We greatly hope that all our regular subscribers will spread the knowledge of the existence and aims of *THE LIFE*, and that all past contributors will remain faithful to the new management. The present Editor has been fortunate in securing promises from a number of priests and lay people that they will write for us, and so as the months go by, we may hope to see *THE LIFE OF THE SPIRIT* steadily expanding its usefulness in this the second phase of its existence.

* * *

Our present number has for its general theme the Bible in daily life. It is our profound conviction that the spiritual life of Catholics will grow strong and strike deeper roots in proportion as those roots are nourished in the soil of God's Word written, under the guidance of the living voice of the Church, God's word proclaimed.

Father Illtud Evans' broadcast 'The Bible in Worship', on the Home and Overseas Services, comes first; for an intelligent appreciation of the place of the Scriptures in the Liturgy is an almost indispensable presupposition of the working out of this process. Father Alexander Jones, Professor of Sacred Scripture at Upholland, writes with authority on the new one-volume commentary of the French Jerusalem Bible and its importance as an aid for the faithful in the understanding of the biblical revelation, an understanding which must underlie our use of its idiom as the groundwork of our life of prayer. Other articles deal with the use of the Bible in teaching the young and in preaching. Father Sebastian Mullough gives us two characteristic contributions. He points out indications, in the life of today, of the beginnings of some return to our lost familiarity with the Bible, and suggests much that priests and other teachers in home and in school can do to develop these beginnings to a flood, by opening the way to the development of ideas which will bring this about. A second instalment of his own translation of the psalms, this time those for Sunday compline, illustrates the way now being pioneered in several quarters, both by rhythmical translation and by accompanying music, of integrating the thought of the psalmody into the very texture of our lives by making its words popularly singable.

THE BIBLE IN WORSHIP¹

ILLTUD EVANS, O.P.

WHEN we say that the Bible is the word of God we mean first of all that God is its author. That is to say God inspired human writers to compose the book which we call the Sacred Scriptures. But he did not dictate them: the human authors were not mere secretaries who had no word of their own to utter. But they *were* inspired, and inspired by the Holy Spirit who is the Truth itself. God used these men as his instruments: he respected, as it were, their own gifts and skills, their mental outlook and their individuality of style and diction. But he preserved them from error, for they were to write of God's own work—and in that there can be no lie. If God exists then God can neither deceive nor be deceived: he is not merely truthful, he is the Truth, and so the words that are his are true.

The Bible, as the record of God's work, is a revealing, making known of the hidden things of God which man could never know for himself. It is a revealing first made to a chosen people, the Jews, and then to all the world through the Son of God, Jesus Christ our Lord. It is not the only source of the revelation, for the written word can plainly never be complete: in any case it necessarily follows the events it records. As St John tells us, at the end of his gospel: 'There is much else besides that Jesus did: if all of it were put in writing, I do not think the world itself would contain the books which would have to be written' (John 21, 25).

For the events which the Bible recalls are not simply events of history. They happened, certainly, and all our understanding of the Bible depends on the literal meaning of what we read. These events happened and are true. But they happen still, in the sense that the work of God continues still and so the word of God is spoken still. As St Paul explains, 'Everything in the Scripture has been divinely inspired, and has its uses; to instruct us, to expose our errors, to correct our faults, to educate us in holiness'.

¹ The text of a broadcast talk in the series 'The Bible in Modern Life' on the Home Service of the B.B.C., 14 March, 1956, and on the General Overseas Service on June, 1956.

ving' (II Tim. 3, 16). If then we want to understand the Bible, we shall want to see what *use* Christians have made of it from the beginning: we shall want to discover how this sense of the Bible's actuality here and now has been realized in the life of the Church. For the Church exists to go on making the work of God present to men: so, too, to make the word of God heard among men. The Church has always said in effect: 'This is what God did, this is what he said: and this is what he goes on doing and goes on saying. His word is still spoken.'

And God's final word to man is the sending of his Son into the world to restore all men to God's friendship, a friendship lost through sin. The Word is made flesh. And this we find wonderfully summed up in the Epistle to the Hebrews: 'In old days, God spoke to our fathers in many ways and by many means, through the prophets; now at last in these times he has spoken to us with a Son to speak for him; a Son, whom he has appointed to inherit all things, just as it was through him that he created this world of time; a Son, who is the radiance of his Father's splendour, and the full expression of his being; all creation depends, for its support, on his enabling word.' (Heb. 1, 1-3).

We can see, then, the whole of the Bible as a commentary on this fact of incarnation. The word of God is in the end to be the Word made flesh. All the Old Testament is a preparation for it: the New Testament is the declaring of it. The coming of Christ our Lord is the central point of the Bible as it is the central point of human history, from which even the unbeliever must number his years. In the Old Testament God reveals himself to a particular people: he makes a covenant for them. They are to worship him for his goodness and mercy towards them, and much of the Old Testament (and especially the Psalms) is taken up with his people's acknowledgement of what he truly is: 'You are my God and I am your God'. And God's promise is that in the fullness of time a Saviour shall be born: all the marks of God's mercy towards the Jews look to this final work of his. So the New Testament is the account of how that came to pass and what its meaning must be now to those who believe: a new life in Christ, who became man that all men, and no longer a chosen people, might return to God.

Worship, then, is the expression of this theme of God's goodness, for goodness once acknowledged evokes praise and

thanksgiving. 'Give thanks to the Lord', the Psalmist cries again and again. 'His mercy endures for ever; echo the cry, all you who worship the Lord.' It was natural, therefore, that the Jews should use their sacred writings as an essential part of their public worship. They were so conscious of the providential meaning of their history, of God's interventions on their behalf, that they could not cease to praise him: 'Not to us, Lord, not to us the glory; let thy name alone be honoured; thine the merciful; thine the faithful'. But all looked to its fulfilment in Christ: the earlier mercies were to be infinitely transcended by the coming of the promised Redeemer, so long foretold.

When he came, himself born among the chosen people, he took his place in the worship that was publicly offered to his Father. And in St Luke's gospel we read of an incident which sums up the unity of the word, the work and the worship—for they are met in him who speaks, in Christ who is the Eternal Word of the Father. 'Then he came to Nazareth, where he had been brought up; and he went into the synagogue there, as his custom was, on the sabbath day, and stood up to read. The book given to him was the book of the prophet Isaias; so he opened it, and found the place where the words ran: The Spirit of the Lord is upon me; he has anointed me, and sent me to preach the gospel to the poor, to restore the broken-hearted; to bid the prisoners go free, and the blind have sight; to set the oppressed at liberty, to proclaim a year when men may find acceptance with the Lord, a day of retribution. Then he shut the book, and gave it back to the attendant, and sat down. All those who were in the synagogue fixed their eyes on him, and thus he began speaking to them, This Scripture which I have read in your hearing is today fulfilled.' (Luke 4, 16-21.) Here we penetrate to the very heart of the Bible's meaning: the word is fulfilled in the coming of the Word made flesh, and it is the Son of God's uttering of the word of God which gives its meaning now to all men's worship. So it is that throughout the world the thousands of priests and members of religious orders who recite daily the Divine Office, the public prayer of the Church which is almost entirely made up of readings and chants from the Bible, say this prayer: 'Lord, in union with that divine intention with which on earth thou didst praise God, I offer these prayers to thee'. All our Lord's life on earth was an act of worship of his Father, and that act of

worship he commits now to his Church, which goes on giving praise to God: he the Head and we the members, forever offering that sacrifice of praise which Christ offered once and for all upon the Cross.

In the assemblies of the early Christians, the Bible was, as we should expect, an essential part of their worship. But it was no longer to be simply a recalling of former mercies, as it was for the Jews. For the Christians, the presence of Christ was the very centre of their worship. 'I am with you always', he had promised, and that was realized most profoundly in the gathering of those who were recalling the redeeming work of Christ not simply as an event of the past, but as a present reality. Thus Justin, in his *Apology*, written not later than the year 150, gives us a vivid picture of Christian worship in the earliest days of the Church and of the place of the Bible in it—a picture that remains substantially true of the worship we know today. 'And on the day which is called the day of the sun', he writes, 'there is an assembly of all who live in the towns or in the country; and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits. Then the reader ceases, and the president speaks, admonishing us and exhorting us to imitate these excellent examples. Then we arise together and offer prayers; and, as we did before, when we have concluded our prayer, bread is brought, and wine and water, and the president in like manner offers up prayers and thanksgiving with all his might; and the people assent with *Amen*; and there is the distribution and partaking by all of the Eucharist.'

Here, from the very beginning, we see the use of the Bible in worship not merely as a means of personal prayer—though of course it can and must be that. The sacred Scriptures are seen to belong above all to the prayer of the Christian community in its coming together to represent the sacrifice of Christ our Lord. The Liturgy, then, (and the Greek word originally means a work, something that is *done*), is the public worship which our Redeemer Christ gives as Head of the Church to his Father: it is the continuation of the work that was his to do on earth. As it is expressed in the Epistle to the Hebrews in which Christ is made to use the words of the Psalms, 'See, then, I said, I am coming to fulfil what is written of me, where the book lies enrolled; I do thy Will, O my God'. And that worship now is

rendered by the faithful to their Head and by him to the Eternal Father: it is, in a word, the total worship of the Mystical Body of Christ, of the Head and all the members.

The Bible is the means—and especially the Gospels are the means—by which God's word is made available to us here and now: we are, when we hear it, so to say, contemporary with Christ. That is one important reason why the Bible should never be made to appear something merely venerable and its words just incantations. New translations—such as that of Mgr Ronald Knox which I have used in this talk—can do much to quicken our understanding, for these words, as our Lord himself said, are the words of life—and they can be lost if they are hidden in a mist of ancient associations. And the fact that the Bible can still command so deep a response in men's hearts, can correspond so exactly to their profoundest needs, is proof of its true meaning. When we read it, when we use it in worship, we are once more hearing the word of God. 'Let us listen to the Gospel', says St Augustine, 'as though the Lord himself were speaking to us. And let us not say, How happy were those who saw him, for many who saw him in fact were those who put him to death: the precious words that came from his mouth are written for us, are preserved for us, are said aloud for us, and will remain for all those who come after us. The Lord is on high, but the Lord is none the less with us here in his truth. His resurrected body is no longer with us; but his truth is everywhere present. Let us listen to the Lord.' (*In Joann.* 1.)

We can turn now to a single example of the way the Bible comes to life in its liturgical use, when worship gives to the word all its deepest meaning. The sufferings and resurrection of Christ our Lord are called to mind each year in Holy Week. Each day we identify ourselves with that sequence of events, from the triumphant entry into Jerusalem, the condemnation under Pilate, the way to Calvary, the crucifixion, to the resurrection from the tomb in the night of Easter. And these events took place during the solemn celebration of the Passover, when the Jews gathered in Jerusalem to commemorate the mercy of God in sparing his people, when, as we read in the book of Exodus 'the Lord passed by the houses of the Israelites in Egypt, smiting only the Egyptians' (Exodus 12, 27). The feast, with its sacrifice of the paschal lamb, was to celebrate God's mercy to his chosen

people, in bringing them out of slavery into the promised land. And it is at this moment that Christ is sacrificed: it is indeed while gathered with his disciples in the Upper Room to celebrate the Passover that he institutes the Eucharist: 'do this for a commemoration of me'. His death is to be the new Passover: no longer for a particular people from a slavery that is one of time and place, but for the whole of mankind, who through Christ pass over from the slavery of sin to the promised land of grace—the new life that Christ our Lord inaugurates through his death and his resurrection from the dead.

The Liturgy of Holy Week, the worship that the Church offers to God on these solemn days, is saturated with this sense of the biblical word that comes to life in Christ and now is made present as long as time lasts in the worship of the Church. 'Has not Christ been sacrificed for us, our paschal victim?', St Paul asks. All finds its fulfilment in Christ. The word is true, and now its fulness of meaning appears. The work of God is declared. And this is done in the worship that the people of God offer to the Father, with the word of God on their lips—their prayer no longer simply their own, but the very prayer of Christ the Lord who leads all men back to the Father.



WATER AND THE SPIRIT

ALEXANDER JONES

DROUGHT and flood, too little and too much, are alike man's bane. Water is at once a blessing and a curse. In the biblical tradition it has been chosen for a villainous role: from the primeval abyss through to the Deluge, from the threat of the Red Sea to the menace of Assyria's overflowing river, from the flood that would overwhelm the Psalmist to the great waters that were the throne of persecuting Rome, this one element of the four has played its malicious part. Of its nature unruly, it symbolizes the chaos which would, if it could, defy the check and order of God. But it can be harnessed. The controlling spirit of God dominates the first abyss, his hand shuts the

Remarks evoked by the recent appearance, eagerly awaited, of the one-volume *'La Sainte Bible, traduite en français sous la direction de l'Ecole Biblique de Jérusalem'*, Paris Cerf, 1956. It is popularly known as 'The Jerusalem Bible'. Our quotations are translated from this text.

doors of the cataracts of heaven; he divides the obstructing Sea, Emmanuel survives the cascades of Assyria; God delivers his Psalmist from great waters and, like Daniel's beasts, the Prostitute is thrust back into the abyss from which she came. And on the Lake that swallowed the demons Jesus walked.

And yet the fear of water was not native to the Hebrew as it was to the islands of the sea and to Babylonia-between-the-Rivers. Rather he dreaded the inroad of dry desert bringing thistle and thorn into the garden of God. The water of springs and of wells, the early and the latter rains, these were his blessings, his begged share of God's treasure. Israel in the desert dreamed of the Land 'watered by the rains of heaven' and Moses struck the rock in earnest of it. The Prophet inevitably adopted the theme when they sang the Land of Promise Fulfilled:

For waters shall leap in the desert,
Streams in the wilderness;
Parched land shall change to pool,
Thirsty soil to springs.

(Isaiah 35, 6-7)

Naturally enough, this *altissimum donum Dei* soon comes to symbolize the treasure of God's treasures which is the Spirit:

I shall pour water on to the thirsting earth. . . .
I shall pour out my spirit upon your race.

(Isaiah 44, 3)

And since the Spirit of God is articulate in his Law:

Blessed is the man . . .
Who delights in the Law of Yahweh . . .
He is like a tree planted
by a stream of water.

(Psalm 1, 2f.)

For the water is the word of God.

* * *

One would say that it is drought we have to fear, not flood. The devout Israelite trembled at the Prophet's threat:

I shall send a famine to the land,
A dearth not of bread nor of water

But of hearing the word of Yahweh. (Amos 8, 11)

And so should we. It is true that we must keep our Catholic sense of proportion: our Bible does not exhaust 'the word of the Lord' that vital and dynamic element thrusting for further expression

every day in the perceptive mind of the Church. It is true that the Church lives the Bible and we with her; that the Eucharist is the presence of the Word which speaks in Old Testament and New and which we receive, heart and mind; the Mass is the Bible in little and there can be no such thing as an unbiblical Catholic. But on the other hand we are called upon to understand what we do: before we receive the Eucharistic Word the Church bids us hear and submit to the Scriptural Word; it is the same Spirit which purifies through both—the Fathers did not hesitate to draw the parallel. This consideration, though unnerving, must be squarely faced.

All over the Catholic world the biblical movement is gathering momentum. In our own country small but eager societies are pursuing Scriptural study with admirable zeal, though in truth they have hitherto lacked the tools. Nevertheless the mass of our people remains untouched. What is to be done? The liturgy of course saturated with the Bible for those who follow it to think. The robust liturgical reform of our day should be matched with a para-liturgical one, equally biblical in direction, which might be tried before it is judged. I am thinking of sermons, of hymns, of prayers private and public. Naturally one must respect old affections and childhood associations: the movement, if there is to be one, must be not violent but gentle and sure and slow—the product of conviction and not of fanaticism. If the movement is not made, we shall lose what we have and there will be nothing to replace it. We shall lose what we have, for there are certain things which bear in themselves the cause of their sure decay. In place of the honest water of Scripture we have been given bottled monstrosities that first tickle, then cloy and finally nauseate. For some who are not accounted impious certain hymns are a personal—and unfruitful—mortification. Worse, though composed with devotion and sung with piety, many are an affront to the dignity of our mother the Church. Here is perhaps the earliest Christian hymn we know:

Shown to us in the flesh,
Justified in the Spirit,
Seen of Angels,
Proclaimed to the nations,
Believed in the world,
Taken up in glory.

(1 Tim. 3, 16)

No doubt one profound thought for every line is too much to expect, though our fathers were capable of it, but how far this is from our botanical hymn: 'Bring flowers of the rarest'²! And what an opportunity is being lost! We vastly underrate the instructive value of prayers and particularly of hymns whose repeated and deliberate rhythmic diction invites thought and confirms the memory. St Paul, at least, deserves a hymnograph and he could find one in Catholic England today.

It is ominous and disturbing that the word 'Bible' has a Protestant ring in Catholic ears—a legacy of the day when every man claimed to be a Pope, Bible in hand. But this reaction of ours not only implies some injustice to our Protestant brethren³, it also does hurt to ourselves. An attitude of vague suspicion towards the Word of God cannot be healthy: the Word itself must not be allowed to suffer for the abuses to which it has been so often subjected. Catholic devotion to this written Word can do nothing but good: it will enrich our own religious thought and at the same time restore confidence in those who suspect us of despising their dearest treasure. In effect the Bible is our common ground and there we may one day meet. The rejection of the Church's living tradition was a fever that may pass—there are already signs of a re-entry of Church and sacraments into the thought of Continental Protestantism. A sympathetic atmosphere is needed and Catholic biblical devotion will help to provide it.



So much for the drought. What of the flood? How can we have too much of the Word of God? If by 'the Word' we mean the Word ruminated, rightly assimilated, active, we cannot have too much. If we mean the printed Text multiplied and cast abroad without direction or discrimination—though with the greatest zeal—we can have a destroying flood which would suffocate understanding if it had not first stifled interest. In truth the world is full of texts and so many unread because unreadable. To generalize unjustly and to ignore for the moment the financial difficulties, there are two methods of presentation: the packed text relieved by the old haphazard chapter divisions; the same

² A favourite of one's own childhood, it must be confessed, but a more substantial hymn could have been sung with no less devotion.

³ Cf. L. Bouyer, *Du Protestantisme à l'Eglise*, Paris, 1955, pp. 1-5.

with lurid and distracting illustrations.⁴ With this second method one has less sympathy since much thought and expense which could have been devoted to the printed text has been used to divert attention from it. In both, adequate notes are for the most part lacking and this most difficult text is let loose to devour the inquiring and the ignorant. In short, the water which is the Word must be controlled and canalized if it is to irrigate the fields of our religious thinking and nourish the deep root of religious activity. In the Jerusalem Bible this has been accomplished at least and the result defies flattery.

It is more than sixty years since Père Lagrange assumed the care of the infant École Biblique in Jerusalem—a child that was to become father of a family of scholars scattered throughout the Catholic world. His name, more than any other, is associated with our biblical revival, and rightly. His scholarship and his influence, sometimes acknowledged, sometimes not, lies behind innumerable biblical works addressed to the learned or to the general public. The magisterial series of *Études Bibliques* and the sustained excellence of the *Revue Biblique* have long commended the School to the learned world, though the public has known little of it. But now the scholars of that same School, products and in their turn promoters of the greater tradition, have raised to it a monument for all to see and admire.

In 1946 the École Biblique undertook to direct a new biblical translation which was to be the collective work of a team of scholars of more than thirty members shrewdly selected for their competence and specialized interest in their respective books. Each book was then subjected to a double revision: one by a scholar familiar with its problems, the other by a *littérateur* who supervised the literary style of the text and saw to it that the notes would be suitable for the general reader. The first of forty-three fascicules emerged in 1948, the last in 1954. The production of these separate fascicules matched the excellence of their substance but they cost an Englishman more than twenty pounds and it would be interesting to know how few were sold in this country. A one-volume edition was, however, planned from the beginning and after further revision (from 1953-1955) has now been triumphantly—one is tempted to say miraculously—accomplished.

We are thinking not of the texts for use in schools or societies where there is an instructor at hand but of those designed for use in the home.

Within a bulk no greater than one volume of the original Knox Bible or of a medium Douay, nearly 1,700 pages (eight of them meticulously accurate maps) contrive to lie open flat upon the desk. With the strongly bound and cheapest edition, priced at 1,800 francs (about £2), we now have within our reach what must be called, quite soberly, the best Bible in the world.



We have said that the flow of the Word must be controlled which is to say that the text itself must first be established with the utmost care; that the translation must be exact, and even since we are dealing with the Bible, fastidious; that the presentation must be orderly and revealing; that the notes must be scholarly and yet intelligible to the average reader; that the theological content which is, after all, the chief pursuit of those who read the Bible, should rest on firm foundations of enlightened scholarship. Not one of these qualities is lacking in the Jerusalem Bible.

All the resources of modern textual criticism have been brought to bear on the choice of texts and the rights of internal criteria are fully recognized. Thus, for example, the reading is preferred 'He whom neither blood, nor the will of the flesh, nor the will of man, but God brought forth' to: 'Those who were born not of blood . . .' (John 1, 13). Nor are we astonished to find, in an edition which bears all the marks of contemporary scholarship, references to and readings from the Qumran manuscripts—the Isaian scrolls and the *peshet* of Habacuq. So for the stricture of drunkenness in our current versions we read not 'wine deceives' but 'riches deceive' (Hab. 2, 5), a reading already more suited to the context and now given external support by the Dead Sea Scrolls. The reader will also note with satisfaction the inclusion (in a footnote) of the praise-psalm which in the Hebrew text of Ecclesiasticus follows 51, 12; its union of 'the horn of David' with 'the sons of Sadoq' is significant of its period and links us with the Messianic hope of Qumran. These are random examples which merely hint at the quality of a text which, though its footnotes faithfully give the most important variants, has been established with the sureness of touch which comes from confident scholarship.

It would be impertinent in a foreigner to attempt an appraisal of the translation from a literary point of view, but attention

should at least be called to the broad vision of Fathers de Vaux and Benoit at the head of the directive committee. It is not common—so far as one knows it is unprecedented—for Scripture scholars so to mistrust their literary competence as to submit their biblical translations for criticism and advice to qualified men of letters. But it is altogether admirable. And one suspects that the Psalms in particular could not have reached their standard of excellence without it. Needless to say, the scholar must have the last word because not only is the text sacred that he deals with but also there intervene certain technical considerations which the man of letters may not suspect or may even despise. In this matter the committee has been firm. The one-volume edition has aimed at rendering the same Hebrew or Greek terms in the same way wherever they occur—so far, it is understood, as the proximate context allows. On the same principle parallel texts of Old Testament or of New have been translated in the same words. Two advantages flow from this policy, the first more momentous though less spectacular than the second. The second advantage: recognition of the literary interdependence of texts without need for reference to the original languages. The student ignorant of Greek and of Hebrew can study from the French the relationship of the Synoptic Gospels (as he could in English using the Westminster Version) or, in the old Testament, the relationship of *Paralipomenon* to *Kings*. The first and foremost advantage: identification of the various stages in Israel's literary tradition. Thus, for example, the term 'word' can be tracked through its history from the 'word' of creation to the 'word' made flesh. And to ease this pursuit we are provided with eight pages, which are beyond price, listing key-notions with references to their principal footnotes. These pages are a deep well of understanding and of devotion upon which all may draw. Priests will observe that they are a great quarry for biblical sermons, of which we hear all too few.

Since this edition rapidly exhausts superlatives we shall lavish no praise on its notes; instead we shall offer one or two examples side by side with the corresponding notes from Douay and from the new American 'Confraternity' edition—by way of comparison only and not of disparagement since different times and different times have their own needs. Let us take the first note of all—on the literary form of Genesis, I, 2; I-4.

Douay: None. The need was evidently not felt in the early seventeenth century; it is certainly felt now but not yet filled.

Confraternity: The account of the six days of creation, given in Chapter 1, poses some problems when it is compared with natural science. Various scholars offer different solutions. Some consider the days of creation as indeterminate periods of time; others as days of twenty-four hours. Some claim that the biblical history gives the chronological order of events; others that it is a logical arrangement of events. All Catholics must hold that the biblical account of the creation is an historical document, and not a myth or a fable.

Jerusalem Bible: This account, ascribed to the 'Priestly' source, is more abstract and theological in character than the one which follows (2, 4-25). It aims at a logical and exhaustive classification of beings; their creation is deliberately described within the framework of a week which ends with the sabbath rest. These creatures emerge from nothing at God's summons in an order of dignity which ascends to man, God's image and creation's king. The biblical text makes use of a science still in its infancy. Ingenuity should not be expended on an attempt to harmonize this literary presentation with the conclusions of present-day science. Rather must we recognize, behind a façade that betrays its period, a revealed doctrine of value for every period: a doctrine of a unique and transcendent God, anterior to this universe and creator of it.

It will be noticed at once that in the Jerusalem Bible the tone of apologetics has disappeared, or rather has passed from the negative to the positive. It will be noticed also that the theological note has been firmly and truly struck. The impression is not given that any scholars would hold to an actual period of twenty-four hours; instead, the 'days' take up their position within the whole literary form and thus lose all temporal significance. This *sanatio in radice*, this dissolution of difficulties in principle, is the constant and remarkable characteristic of innumerable notes in the Jerusalem Bible. The brief preliminary note on the Book of Jonah (p. 988) is another of a thousand examples.

Biblical interpretation suffers from many oversights. One of the most disastrous—from which even scholars are not always exempt—is the failure to appreciate the dynamic and developing

ature of biblical revelation. It is not uncommon, for instance, to treat the first chapter of Genesis as the earliest biblical writing because it happens to be printed on the first page. In this matter the date of the book, or part of a book, is of prime importance and our editions for the most part give us little reliable indication or none at all. This is not the mistake of the edition under review. The introductions to each book or group of books, cunningly condensed from the original fascicules, place all the texts in the atmosphere of their time. (A double-columned chronological table of profane and sacred history covers sixteen pages.) There is no danger of anachronism here. While on this subject of development we may compare the respective notes on 'Let us make man' (Genesis I, 26):

Quoy: God speaketh here in the plural number to insinuate the plurality of persons in the Deity.

Confraternity: By the use of the plural number the Holy Spirit may have been preparing the Jew for the revelation of the Trinity in the New Testament.

Jerusalem Bible: This plural may indicate God's council with the heavenly court (the angels; cf. 3, 5, 22) and it is in this way that the Greek, followed by Vulgate, version of Ps. 8, 6 (quoted in Heb. 2, 7) has understood the text. Alternatively, the plural expresses the majesty and intrinsic richness of God's being; the common name for God in Hebrew, Elohim, is plural in form. The way is thus paved for the interpretation of the Fathers who see in this passage a hint of the Trinity.

The shift of emphasis is noteworthy from a conjecture of God's intention to the verifiable conscious sense of the human author which is, moreover, argued with the true apparatus of learning. Let all is within the scope of the ordinary reader.

Of the presentation we have space to say very little. It is surprisingly airy, thus offsetting the necessarily small but very clear hint which does not penetrate the page. And since the rule for mastering either text or empire is *divide et impera*, close attention has been devoted to the grouping of passages, each with its clear back heading. By these revealing labels of section and sub-section the old enemy of interpretation, chapter-division, has been defeated.

We have said nothing of the prodigious marginal system of cross-reference, so sketchy in our common editions and yet so vital for the comprehension of the Bible's unified literary and religious tradition; nothing of the prudent reserve of certain notes that allows the instructed to read between the lines; nothing of the wealth of theology to be had for the seeking (a glance at the Index under 'Souffrance' or 'Sagesse' illustrates the point). We can only say that the Bibleward movement of our time is thrust forward immeasurably by this new force that has appeared. It is time that the strong bones of the biblical, sacramental word took the place of the flabby flesh of devout but merely human contrivance in all our devotions. Here they are, accessible to all who read French.

French? It may now be announced that an English translation is afoot. Its purpose will not be to oust Douay or Confraternité or Knox from the field. It is not to be a rival version: the matchless introductions and notes and textual apparatus of the French edition are already sufficient justification—an imperious invitation, one would say—of an English translation. Nevertheless it is hoped that the distribution of the books among those who can control the French and English languages will issue in a version of the text worthy of its great original, and even distinguished in its own right. On the technical, Scriptural, side the editorship will be in the hands of one whose trade it is. Until then (two years is perhaps an optimistic estimate) the reader is commended to a French edition which, we repeat in all sobriety, is the best in the world.

THE CHRISTIAN MINISTER AND HIS LIFE OF PRAYER

We publish this article, a paper from South Africa read by an Anglican religious, a member of the Society of the Sacred Mission—and a grateful reader of 'The Life of the Spirit'—to a group of ministers of several christian allegiances. In reading it we are listening in, so to speak, to a private conversation between some of our separated brethren, themselves separated from each other. Their language is not altogether ours, nor can we make our own some of their assumptions, but we can recognize at least one thing that we share wholly with them, a faith and love for Christ Our Lord and a desire to be his disciples. To realise this and apprehend it more clearly is to take at least one step forward towards the unity of all Christian men in the One, True Church.

THIS is a vast subject. I propose to ask St Paul to keep me in bounds, and I shall treat of this matter in the framework of his valediction in the second Epistle to the Corinthians, which itself has passed into a much used form of Christian prayer on the lips of ministers,

'The grace of the Lord Jesus Christ,
and the love of God,
and the communion of the Holy Ghost
be with you all.'

St Paul is deliberate in the order of his naming of the three persons. *The grace of our Lord Jesus Christ* implies all man's need of re-adjustment, all the reconciling that the Father in his justice demanded, before man can approach God in prayer. The grace of our Lord Jesus Christ, the favour he had in his human nature is the ground of prayer, and in that ground all who pray must be planted. This grace, embodied and personified in Jesus Christ, he says, hath appeared in the midst of all men, and, after the giving kindness and the humanity of God our Saviour appeared, not because of our own works of righteousness, but according to his tender mercy, he saved us. The first object of Christian prayer, for ministers and people, is to be related to the flesh-taking of our Lord Jesus Christ. To be clothed with Christ, even as Christ is clothed on human nature, is the initial step of Christian prayer.

The putting on of Christ, the making of a new Creature, the sloughing off of the old Adam is the work of God in us. Its initial sign is the laver of regeneration, but it is the business of the Christian minister to relate himself and his people to the mystery of reconciliation which makes this regeneration possible for the sons of men. We must aim in our prayer to know Christ, and to be known of him. Man's faculties of prayer were bestowed and restored for that purpose. For the groundwork of such prayer the reading of Holy Scripture is indispensable, and first in order is the beginning of the Gospel of St Luke and then the other three evangelists. To browse in the rest of Holy Scripture before the clear facts of Christ's Incarnation and earthly life are known in the mind and felt in the heart, is for all but exceptional people, a waste of time. From St Luke's account of the Incarnation we may travel in prayer to the Synoptic narrative proper, and so to St John's exposition of that mystery in his Gospel. Thence we pass to the account of the extension of the incarnate life in the Acts, and the reflections on it in the Pauline epistles. Then the praying soul may well go back to the writings of the Old Covenant. You may think this over-elaborate as the basis of prayer. I do not think anything else is safe and sound; even the flashes of intuitive knowledge granted to mystics in prayer have subsequently to be confirmed and checked in the light of Gospel fact. Certainly Gospel fact cannot be dispensed with.

Such a knowing of Christ is to be reached in various ways. First I suppose comes the liturgical cycle; Advent, Christmas, Epiphany, Lent, the Paschal cycle, the Sundays after Trinity, wherein for Anglicans and Roman Catholics, as a matter of liturgical rule, the life of Christ is publicly enacted in Scripture reading and prayer. For those to whom it is ordered this is an excellent way, the spirit and object of it being knowledge and love for the person of Jesus, an active participation, minister and people, in the solemn and regular celebration of Christ's entrance into and life in the world. Anglicans must so celebrate in regular company the yearly presentation of Christ among us that minister and people may be rooted and grounded in knowledge and love of the fact and person. Certainly we can all turn our private prayer to this source, basing it on the Gospels and ultimately on the whole of holy Scripture; *as for me, I gave myself unto prayer*. Until ministers have begun so to pray they will not have the

faculty, being without the eyewitness experience of the Apostles, to proclaim the *Kerygma*, the Apostolic preaching on the Lord's life, death, and victory. Until we preach in the spirit and power of Peter on the day of Pentecost, our churches will be empty. Prayer of this sort is probably the answer to all our problems about preaching; *Contemplata aliis tradere*.^{*} The prime object of contemplation in public and private prayer is Emmanuel. Catholics believe that this sort of communion with the word made flesh is achieved sacramentally at Holy Communion. Wesley's hymns indicate that he endorsed and honoured this activity of prayer. Certainly we are enjoined, in receiving the sacrament of the Lord's Body and Blood, to feed on him in our hearts with thanksgiving, and, in a more ancient phrase we pray that what in the Sacrament we outwardly do take we may lay hold on with a pure mind, that from a temporal gift it may become an everlasting remedy. Such it seems, is the fundamental structure of prayer springing from and directed to the Incarnation of our Lord Jesus Christ. It has a sacramental centre, an extension equally sacramental in terms of Holy Scripture, it issues, for Anglicans in the liturgical cycle of the Church's year. I must conclude by looking briefly at one or two secondary ways of access. A love and reverence in prayer for the person of Jesus, his sacred infancy, his holy name, the persons and circumstances of his birth, especially Mary and Joseph, an attraction to him in his mercifulness summed up under the image of his Sacred Heart, all this is evangelical prayer and piety, and Christian ministers have revived the habit of popularising these by such visual aids as Nativity plays and tableaux, pictures, the Christmas crib, Christmas cards, carol services, cantatas; in the hands of a praying minister all these are important handmaids of evangelical prayer. The end of such prayer is the virtue of hope, a firmer grasping of the promises of Christ. It must issue in two things, missionary endeavour, and an insistence on social justice. If Christians would prayerfully apply the implications of the Incarnation to the social order out here the necessary revolution would be less distant, more desired, a leaven at work already in the lives of those who pray.

We pass in our survey of the Christian minister in his life of prayer to our second head; *the love of God*. Commenting on, and

To hand over to others what you have turned over in mind and soul.

exhibiting this love, St John said that God so loved the world that he gave his only begotten Son to the end that all that believe on him should not perish, but have life everlasting. The culmination therefore of the Incarnation is the Atonement wrought in the Flesh and Blood of Christ on Calvary. If the Incarnation is the spring of Christian prayer, the Atonement is its activity; Calvary is, in the universal language of religion, a sacrifice. It is, we believe, the perfection and fulness of sacrifice in its intention, in its method, and in its achievement. Prayer which fails to take sacrifice into account is outside the run of human efforts at prayer, because it is outside the love of God. Sacrifice then is, in its many forms, man's universal gesture to a god from whom he is aware that he is parted; it is the making over of precious things in the hope that the gifts given will stand for the giver in the sight of the one who receives. The Christian hails Christ, not merely in terms of anthropological research, nor in the course of his biblical studies, but on his knees in prayer; he hails Christ as the final and perfect victim, the one true pure and acceptable sacrifice for all sins and for sin—a victim provided by a just and merciful God, yet a victim furnished externally in flesh and blood by David's lineage, brought to particularity in the womb of the Virgin Mary. Because Christ's reconciling work, his sacrifice, is acknowledged to be uniquely acceptable, plainly all reconciliation with the Godhead, which is the main effort of prayer, can only be effective in and through the Sacrifice of Christ. For the Christian minister, as for his people, at prayer, Calvary is absolutely central, and must be consciously realised and dwelt upon. The life of prayer must be grounded in the saving act of Christ, so that praying, I live, yet not I, but Christ in me, and our (prayer) life is hid with Christ in God. There may be many different ways, as regards details, in which we, the products of different traditions interpret the Lord's command about his redemptive work: *Do this in remembrance of me*, but it would be a great service to the effectiveness of our mutual prayer if we could confess that at the heart of it lies the intention to be identified with him offered for the sins of the whole world. Because the truth is so central and the matter so vital, this relationship of the Lord's Sacrifice to all prayer, we need not wonder that Eucharistic theology has been so much a concern of the evil one, and a battle ground of Christian consciences. Only prayer in union with Christ offered, the

daily concern of the Christian minister, can open our eyes to Jesus in the midst, and set us free, according to our several necessities, from a mechanical slickness of prescribed word and gesture or from, at the other extreme, an individualistic self-projection in prayer. The fact of Calvary as central to the prayer of the Christian minister is the antidote to every form of self-centredness in prayer and returns us continually to the person of Christ, in his nature and in his office, as to the one who prays for and in all who pray.

Our return in prayer to the Christ who prayed in his Passion must be made, and made not merely, as might seem to be the case with regard to the Incarnation, by way of meditation, and memory and searching of the Scriptures, but by means of an objective connection through the use of visible things. The essential element of sacrifice in prayer in the New Testament is connected with the bread and wine that Christ took in his holy and venerable hands on the night before he suffered, identifying it, in a mystery, with his own Body soon to be broken, and his blood soon to be shed. The element of sacrifice in the Old Testament too was bound up with visible things, the ram caught in a thicket, the various sacrificial animals and substances of the old law, the pair of turtle doves or two young pigeons, and connected, more remotely, with all the various victims of every sacrifice ever made, the first fruits, the prisoners of war, black bulls, virgins, all the unhappy expressions of man's fundamental instinct to make over to the deity things precious to him, with the intention that the victim received may stand in the eyes of the receiver for the one who has offered.

Christ offered, as Melchisedek had done, bread and wine. On the morrow he transcended that and gave his flesh and gave his blood. That he did once for all, but the sign of it, the offering of bread and wine, he ordered his associates to perpetuate; 'Do this', he said, 'in remembrance of me.' Certainly those who had been with him at the typical offering of bread and wine, and near him at the oblation on Calvary of his body and soul, were soon together again in the Cenacle at Jerusalem breaking the bread, and sharing the cup, proclaiming, said St Paul, the Lord's death till he come. The book of Acts talking of the pattern of life of Christ's followers at the time of Pentecost records their attachment to Christ's Incarnation, persevering in unanimity with Mary

the Mother of Jesus and with his Brethren; and their preaching and celebrating his saving work of redemption, persevering also in the Apostles' doctrine and the communication of the Breaking of Bread.

We who are many, the heirs of different traditions and the victims of many acts of disunion and separation, perform this command of the Lord's differently, with varying emphasis, at varying intervals. But the taking of the bread and the sharing of the cup to show the Lord's death till he come must not be allowed to be held as the point of our departure; certainly any hope of re-union can only lie in the eternal fact of Calvary, the thing that lies behind our common signs. The Eucharistic prayer of Christian ministers should direct them and their people to a desire for unity. The prayer of the commemoration of the Passion, whatever outward form it takes must unite us to the intentions of Christ.

The Communion of the Holy Ghost. The saving work of Christ is communicated by the Holy Ghost. This is the meaning of Pentecost, and this is what is proclaimed by the Apostolic preaching of Acts and the Epistles. The prayer of the Christian minister then, is achieved in the power of the Holy Spirit, and in the fellowship, seen and unseen, of those who are joined together in one company by his operation. The fruit of Pentecost is to make men of one mind in an house, to apply to them the grace of our Lord Jesus Christ, established by his flesh taking, to shed abroad the love of God in diverse hearts through the gift of the only Son, and to make Incarnation and Atonement operative in the hearts of men; in other words, to keep in function the Kingdom that Messiah proclaimed and established.

The Christian minister must never, in his prayer, lose sight of this great fact. Prayer is not primarily the communing of the individual soul with God, the flight of the alone to the alone, not a laborious method of self-improvement, not a detailed recital, like a shopping list, of particular needs, and particular persons. There is a place for these, but only in the light of the broad scheme of God's redemptive work into which we are placed by incorporation into Christ. The prayer of the Christian minister relates him to the body of Christ, of Christ who prayed on earth and prays in his members, and to the redemption wrought by Christ, which must operate as long as sin and separation

persist; redemption, in the prayer of the Christian minister is not a single final act, but a process once initiated which must go on till 'Thy Kingdom come'. It is unitive, it relates us with Christ, and with his company, saints and angels, spirits of just men made perfect, and with one another.

'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.' (*St John*, xvii, 11.)

'Neither pray I for these alone' (his ministers), 'but for them also which shall believe on me through their word'. (v, 20.)

'That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us.' (v, 21.)

That is to say, that all may be gathered into one, that they may be brought to perfection in unity.

Such is the prayer of Christ for the unity of all men through his Incarnation and saving work.

The prayer of the Christian minister may not aim at anything less, and it leads to penance and hope.

It is good to examine the principles of prayer in this way. We shall have to accuse ourselves of much short-coming, of dwelling overmuch on details, side issues, irrelevancies of our own devising, both in public and private prayer, and in the ministry of the word, itself prayer. To redirect our attention to the Word made flesh, to be directed again to the saving cross of Christ, will bring us to a sense of our duty to enter into, to labour and pray for, the consummation of that unity for which Christ laboured and prayed among the sin divided nations of the world, bringing us and them under his most sweet yoke.

Has all this talk on the Christian minister and his life of prayer been so much theorising? It is not my business to make particular applications. But certainly here in South Africa the implications of Christian prayer as I have outlined them give Anglicans, for whom alone I may speak, plenty of room for self criticism.

Prayer centred on Christ's flesh-taking in a country ridden by theories of Apartheid and racial inequality makes our own personal attitude to the menace rather feeble, and our concessions to it quite blasphemous. But we can be so occupied with such a challenge that we can forget a deeper anomaly, that we come bearing Christ's gifts of unity and peace, and the pledges thereof, the water of baptism and the bread and wine of the Eucharist,

as men divided from one another. On the sky line of the locations the roofs and towers of the various denominations print the signs of division and separation. I have no remedies to propose. But it might be well to remark the apparent lack of any prayer painfully and regularly undertaken, for the healing of the wounds of Christendom. Such an end however is the practical outcome of the Christian minister's prayer, if we examine it on the lines I have tried to sketch.

The Church to which I belong directs my prayer quite regularly to the re-union of Christendom. I am fortunate in having a Bishop who has asked all his ministers whenever they celebrate the breaking of bread to pray particularly for this end. But it would help me to know what other ministers are expected to do on such an important matter in their public and private prayers. I know that in Europe the communications of prayer between divided Churches, Roman Catholics and Anglicans, Orthodox and Anglicans, Roman Catholics and Calvinists, Anglicans and Methodists, have, in the past hundred years become deep and strong and hopeful. We should hope and pray that Christianity out here in the mission field may be so constrained by the same love of Christ.

THE GOOD BOOK

SEBASTIAN BULLOUGH, O.P.

IT is undoubtedly one of the glories of our English language that normal usage, both in speech and in writing, is so frequently in debt to the text of the Bible. It is probably true that the speech of civilised man has for centuries everywhere been greatly influenced by the words of Scripture, but it may perhaps be claimed that this is particularly true of the speech of Englishmen. Whether we realize it or not, we are constantly quoting Scripture, or using phrases or metaphors coming directly from the Bible. Often enough we are unaware that we are quoting the Sermon on the Mount, when we describe someone as the 'salt of the earth' (Matt. 5, 13) or 'a wolf in sheep's clothing' (7, 15), when we speak of 'blowing one's own trumpet' (6, 2), of not caring a 'jot' or 'iota' (5, 18), putting a light 'under a bushel' (5, 15), or serving 'God and mammon' (6, 24). How often we speak of 'filthy lucre', forgetting that it is St Paul's phrase (I Tim. 3, 8 and Tit. 1, 7), as is also being 'all things to all men' (I Cor. 9, 22). Many of us could not easily trace the quotation 'Charity covereth a multitude of sins' to St Peter (I Peter 4, 8), nor be certain of the context of 'The letter killeth, but the spirit quickeneth' in II Corinthians 3, 6—both texts that we sometimes quote only too glibly, together with 'All things are clean to the clean' from Titus 1, 15.

It is worth noticing that these well-known phrases are (with so many others) almost verbally identical in the Catholic Rheims Version of 1582, the Protestant Authorized Version of 1611, and the current Catholic text of Bishop Challoner's revision of 1749: they are part of the general English heritage from the Bible. It is interesting that the text 'We have here no abiding city' (Hebrews 13, 14) comes from the Westminster Version, while Rheims has 'permanent', Authorized 'continuing', and Challoner 'lasting', and the graceful phrase apparently received currency through the title of Father Bede Jarrett's book.

The influence of a particular version on current speech is often interesting: everyone knows what is meant by 'cockle' sown in a field—some evil weed, even if unspecified, and sown as a hostile

act towards a neighbour. Yet 'cockle' in the parable (Matt. 13, 25) is proper to the Catholic Rheims Version, the Authorized Version having 'tares'. When Coriolanus therefore (Act III, Scene i) says

... We nourish 'gainst our senate

The cockle of rebellion, insolence, sedition,

Which we ourselves have ploughed for, sow'd and scattered

By mingling them with us. . . .

there is evidence that Shakespeare thought of the parable in the Catholic terms of the Rheims Version.

The parables in particular have provided many images in that universal heritage: we all speak of 'leaven' (Matt. 13, 33, Luke 13, 18), of the 'pearl of great price' (Matt. 13, 46) and of the 'lost sheep' (Matt. 18, 12, Luke 15, 3), and we all know what we mean by a 'good Samaritan' (Luke 10, 30ff.) and a 'prodigal son' (Luke 15, 11ff.).

This heritage is now for the most part unconscious: many people who use these phrases or images have never read them in their context, but have merely inherited them as detached quotations—as indeed many of the quotations we use have reached all of us. Some of us are even prepared to admit, on re-reading or seeing certain great plays, for instance, that we are struck by the number of familiar phrases, whose context we had quite forgotten, or perhaps never knew before. Yet it is obvious that such verbal quotations entered the current heritage of speech at some time when they were frequently being read, or read out aloud. And the English used to be a nation of great Bible readers, or listeners. From the sixteenth century onwards both Catholics and Protestants had English Bibles and evidently both read them and heard them read, in church or chapel, or at home in the family circle. That this was true of Catholics as of Protestants is shown by the great number of editions published of the Catholic Bible, especially after the latter part of the eighteenth century—a great number relative to the small numbers in penal times. And among the Protestants it was the standard Authorized Version, or King James Bible, that was in their eyes and ears; and similarly it was the Challoner Bible among the Catholics.

In the twentieth century the emphasis has shifted. The former way of being steeped in the old text, of constantly turning to the Good Book (and what other nation has this loving phrase?) has passed away. More than ever before it has become an age of

new versions, seeking to elucidate the meaning, bringing the message in the language of the age, and detaching it from the still vaguely echoing quotations whose contexts had been lost. Official ecclesiastical status has even been given to some of the new texts, in particular among Catholics that of Monsignor Knox, and among Protestants in America the Revised Standard Version. In this way people are hearing the Scriptures afresh. The reading public buy, for instance, the Penguin Classics text of the Gospels, and people find themselves for the first time reading the Gospels 'like a book' and being fascinated for the first time, for Dr Rieu's translation does read like a new book. And how many people, hearing the Knox version in church, on the 4th Sunday in Lent, have declared that for the first time they have understood what 'the one from Mount Sina, engendering unto bondage, which is Agar' (Gal. 4, 24) is all about.

Even the Catholic clergy, reciting their psalms in Latin, have been officially offered an alternative Latin text, wrenching them away from the familiar cadences and purporting to tell them afresh what the psalms are all about. Yet the new Psalter will not, I think, crystallize into quotations: it is the nature of a careful verse-by-verse translation, intended to tell us what the original probably meant. It has not the cadences of the old text, which, almost meaningless though it occasionally is on the surface yet lingers in the ear. And the text of Monsignor Knox or that of Dr Rieu will not, for quite a different reason, provide a quarry of quotations. These texts lead us on, we are following the argument, we want to read on, we pause sometimes as we go, to savour the lovely diction, but we want to read on, we want to understand what the book is speaking to us, telling us, teaching us. The old texts, with their hieratic diction, quite unfamiliar to modern ears except as texts of the Bible, strike us as special, mysterious phrases, whose lapidary quality echoes in our memory and thus becomes a quotation. But this only happens when the particular text is heard or read repeatedly, when we live among the echoes. The modern texts are hardly designed to come into our minds in that way, the way of repeated familiarity with the mysterious oracles of the Book; they are rather designed to be read or heard as a modern work is read or heard. And the lapidary style is not the style of today. Hence, I think, for the quotation of a single phrase or sentence, it is, as it were, unfair to the modern

version to extract a few words from what is essentially designed as a continuous whole, to be read or heard and understood as a whole. The modern versions are not meant to provide quotations, but are meant to convey God's message in Scripture, and whole sections of that message as complete arguments or histories. A quotation, a lapidary phrase, is not uttered to argue, to convince or to inform: a quotation is an echo, a memory, clothed with the mass of memories of the surrounding context. It is an evocation of a whole spiritual background, and in a certain sense presupposes this also in the hearer.

It need hardly be said that this use of quotation, with its background taken for granted, is not the situation when biblical passages are quoted in everyday speech today, but it may be claimed that it was so when the phrases entered the current heritage.

This makes the difference between a modern Bible-reading public—however small it may be—who are reading the Bible in a modern version, seeking to learn from Scripture and understand its teaching, and the Bible-reading public of an earlier age, for whom the 'sacred oracles' formed a background of experience, who grew up knowing at least what Mount Sina stands for and who Agar was, and to whom the mysterious words had many connotations and associations.

This background of association and familiarity with the themes and images of Holy Writ—so absent nowadays, so that people now read the Bible as a new book—was a heritage which lasted into the nineteenth century, deriving from medieval times when the whole Catholic Faith was the normal background. The decay of this heritage—so that all that is now left is a considerable collection of phrases detached from their context—may be attributed partly to the fact that the Protestants made the Bible the only norm, and were therefore constantly at pains to adduce texts of Scripture to defend their doctrines, thus detaching them from the whole body of Catholic belief, with the consequence that even devotion to the Book, detached from its roots in Catholic faith and practice, began eventually to wither away. Another important element in the decay of the heritage is probably the habit of wide and ephemeral reading which became general in the nineteenth century, be it the wide reading of the lettered, or the ephemeral reading of the unlettered. People became distracted by the

multiplicity of reading matter, and the reading of the Good Book was ousted from its place of privilege.

But the development of reading in general, that came with the invention of printing shortly before the Reformation, also had an influence. We hear of the simple people flocking to read the new vernacular Bibles of the reformers, and of the avidity with which they were received. Is it possible that when the common people began to read the Bible for themselves—if they really did on the scale described—that the Bible became thereby gradually detached from the background of Catholic Faith, when their reading was not protected and guided by Catholic preaching and instruction? In medieval times, when few, other than the clerks, could read and there were no printed books, the people relied for their instruction in the Faith and the Bible on the teaching of the clergy and especially on their preaching. And the clergy, particularly in the monasteries, had from the earliest days been constantly formed by Scripture. One who takes part in the full round of the liturgy is bound to become steeped in Scripture (assuming that he understands his liturgy, which in medieval times he generally did), and the monastic practice of *lectio divina* or meditative reading of the Scripture again built up a deep familiarity with the text. These things inevitably produced a very scriptural kind of preaching: instruction in the Faith or moral exhortation from the pulpit was inevitably built out of scriptural material. We can observe this in many of the patristic homilies in the breviary, when the very words and phrases of the exposition are constantly echoes of Holy Writ. We read of St Anthony of Padua (in the breviary, for instance) that his sermons were apparently mainly composed of scriptural texts, so that it seemed that he knew the whole Bible by heart and the Pope called him the *Arca Testamenti*. This is not a matter of adducing texts to defend doctrines, but it is exposition of Catholic belief and living in the terms of the Scripture, which have become part of the preacher himself. It was then to be expected that the piety of the faithful should be intimately bound up with a familiarity with the Bible against the background of Catholic thought.

It was on this attitude to the Bible that the Reformers were able to build, and such were the people they urged to read the Bible for themselves. Vernacular Bibles had indeed appeared before the Reformation, and at the time also the Catholics were

alive to the situation, as is shown by the work of Rheims (1582) and Douay (1609), where the text was elaborately annotated to show the constant connection with Catholic Faith and practice. Later on too, in the mid-eighteenth century when Challoner became Vicar Apostolic in London, one of his great concerns was the provision for English Catholics of a readable and portable English Bible: his first revision of the New Testament appeared in 1749, and that of the Old in 1750. Catholic families in the nineteenth century (like the good Protestant families) had their family Bible, and scores of editions of Challoner's text were printed. Yet by the twentieth century these had nearly all become 'old books' lying unread in dusty cupboards. Most Catholic adults of today were not given Bibles in their youth, and Catholic families have rarely got a family Bible. Nor were they taught much about the Bible at school: they were only taught 'Christian Doctrine'. We suggested above the reasons, applying both to Catholics and Protestants: the Bible was detached from its background of belief, the multiplicity of reading-matter ousted the Good Book, and (the priests being recruited from the laity) the preaching they were hearing no longer had a scriptural basis.

The modern reading public has to some extent found its own way back to the Bible: there are the new versions that the reading public will read, and does read. Probably more people have read the Bible in Monsignor Knox's translation, reading it as a new book, than ever opened a Bible during several decades past. Modern Bibles have even been best-sellers. And this is a good sign and a new sign.

Furthermore, scriptural studies both in school and seminary have been receiving a new impetus, and preaching is becoming increasingly scriptural. (It is remarkable how much sermons with a scriptural angle are appreciated.)

And the new six-shilling 'Bible in every home', published by the Catholic Truth Society, has been bought by the hundred, and frequently by people who have never had a Bible in their hands before.

These things are signs that we may gradually return to the old familiarity with the Good Book. But the faithful need help: many people do not know what to do with this book, where to begin, what to read. They have mostly not got the time or the inclination to read through solidly from the beginning—when the whole

thing is unfamiliar, it is a little baffling. But having perhaps read one of the new versions, having heard expositions from the pulpit, they may become less strangers to Holy Writ.

There is indeed much hope in the present-day trends of scriptural education and preaching, of new versions and cheap editions, that the Bible may once more be the normal spiritual background of the Christian, and that the heritage of biblical phrases may once more carry with them their true context.

Let us conclude with three practical suggestions. (1) Let us encourage our people to get texts for themselves, make them available on our bookstalls, indicate the cheap editions: the C.T.S. Bible is a great achievement here; there are cheap New Testaments, and separate Gospels—Knox's text with Burns and Oates, and Challoner's with the C.T.S.—and Dr Rieu's Penguin Gospels, for instance. (2) Let us help people to read them: a parochial discussion group has specially asked for biblical sessions: they will each have a C.T.S. text. In the same parish, leaflets by way of 'reading guides' will be given with the Bibles, at the suggestion of the discussion group, indicating easier passages in both Old and New Testament to make encouraging reading for beginners. Much help can be given not only by the clergy, but by friends, who already know their Bible, to others who do not. Similarly in schools and Catechism on Sundays, there is now opportunity when the young people can have a text so easily. And for the reader's purposes there are the new versions by which to elucidate the mysteries. (3) Lastly, we of the clergy need an urgent reminder. Sunday after Sunday we read the Scripture to the people from the pulpit, either in Knox or Challoner. So often we read it dully and unworthily. Good reading is vital. We need to read it as if we were really telling them something, and for this we need to know what it is we are telling them. Most Sunday congregations have the habit (such an odd habit, when one comes to think of it) of reading the text in their missals as we read it to them. Is this due to the laudable habit of reading the English while the priest reads the Latin (if we don't know Latin), carried on to the English reading? Or is it because we read it out so badly, that they would not otherwise understand? But the fact remains that a congregation is rarely captured by the hearing of the Scripture: yet *fides ex auditu, auditus autem per verbum Christi* (Rom. 10, 17). We of the clergy are the first custodians of the Good Book, and we have a

special duty to present it worthily to our people.

Indeed, all Christians can help one another to come to know and love more intimately the holy word of God, and to impart to one another the joy thereof, once they have found the treasure hidden in a field.



THE USE OF MIME IN SCRIPTURE TEACHING

ROSEMARY HEDDON

THIS is the account of an experiment. While the need for the teaching of the Old Testament in Catholic schools is gradually becoming more widely recognized, our children do not, in general, have that familiarity with the language of the Old Testament which is so often found among Christians brought up in other surroundings. While this is neither the time nor the place to discuss the pros and cons of a vernacular liturgy, it is obvious that a child who hears some portion of the Scripture read at the daily Assembly will acquire a familiarity with the language and images employed therein. To attempt to teach the New Testament without a good grounding in the Old, is to deprive it of considerable significance, and it is in the Junior School that such a foundation can be laid.

While there are many collections of Bible stories (and nowadays even strip-cartoons) for children, the real value of all these attractive aids should be to lead the child to a desire for the real thing: the inspired word of God. It is not always realized how soon children can cope with the Scriptural text, and in this connection, tribute must be paid to the Knox version, which can be read aloud, almost uncut, to boys and girls from the age of eight onwards, and they love it. Children are said to relive the history of man's development, and the Hebrew method of story telling, tough, earthy, and repetitive, seems to catch the imagination of Junior children.

The object of the experiment was to show the Old Testament as foreshadowing the New, and the New as fulfilling the promises of the Old; to familiarize the children with the chief characters and incidents in the Old Testament, not as isolated happenings.

out as part of a pattern—God's pattern of the Redemption—and to give the children some knowledge and love of the language of Scripture.

In medieval times, the Church taught a largely illiterate people through dramatisations which grew directly from the liturgy. The earliest recorded of these is the 'Quem quaeritis' which took place at the Easter sepulchre, but others followed, direct representations of the great feasts, carried out during or in close connection with the actual liturgy, and using the Scriptural text.

These seemed to provide a model, and now, as in medieval times, the liturgy was to provide inspiration. The Scripture play cannot be divorced from worship, if it is to be true; it must be, to some extent, the child's own liturgy, and like that liturgy its participants must be impersonal and unmoved, its actions significant and formalised. Just as the Greek actor, hidden by a mask and using stylised gestures, could convey to his audience the whole range of emotion, so the young and inexperienced child, speaking the inspired word, can show forth some of the wonders of God's plan.

It seemed better to separate the word and the action. A mimed episode and Scriptural comment following one another can impose a highly stylised form, in itself impressive and unemotional, yet capable of calling forth a profound response from those who watch. Further, from the standpoint of the onlooker, this separation doubles the impact: sight and hearing emphasize each other, while from the point of view of those taking part, if it is to cater for all, and not a select highly-gifted few, it is more practicable if the task be divided: the burden need be too heavy for no one.

This type of presentation provided an opportunity to show the close relationship between the Old and New Testament. To take a theme, say, that of the Messianic promise, and to select, and show the affinity between half-a-dozen of the clearest instances where this covenant was renewed between God and men, can be a valuable method of teaching both players and audience. If each incident be accompanied by quotations taken from the Biblical narrative, or from appropriate psalms and prophecies, spoken by a well-trained choir, the words of Scripture will enter into the very bones of those concerned. A word here about the versions used: in practice it was found that the best method was to select a text, and compare the wording in the various approved

versions (Douay, Knox, Westminster), and to choose the most euphonious and suitable for the purpose of the moment.

With the group in question, the children followed a fairly exhaustive course of Old Testament study, taking first the history of the Chosen People, from the Creation, and later reading the prophets, before beginning any detailed New Testament work. Hand in hand with this each year, they produced a Scriptural mime, the implications of which would be talked about in class, so that when actual practical work was begun, they were ready to draw the fullest benefit from it.

As with all experimental work, the beginnings were small: a Christmas mime, worked out to accord with the words of St John I, 1-14. If the Knox version be used for this, the words will be found to be very apt. Two choruses of 'good' and 'evil' accepted and rejected respectively the teaching of St John the Baptist, and the advent of our Lord. A few verses of some simple carols were sung, together with the 'Rorate coeli' and the 'Lumen ad revelationem gentium', and the result was a meditative and unusual Nativity Play, and nearly every child knew the beautiful opening words of St John's gospel.

A later and more elaborate attempt was 'The Promise' already referred to earlier. Man's fall, and the making of the promise of redemption, and its renewal at the sacrifice of Isaac, the calling of Moses, the anointing of David, and its fulfilment in the Annunciation and birth of our Lord, were shown as related incidents, accompanied by the speaking of two choirs, one of whom related the narrative, and the other commented from psalms and prophets.

Another subject to be illustrated in this way was the Mass. For this, two stage levels were used, and each of the main parts of the Mass was first shown in its Old Testament type, on the higher level, and then integrated into the Mass which was gradually built up at the lower level.

The theme was stated by showing formalized movement representing sin, and the need for deliverance: devils tempted the people to sloth, greed, pride, and avarice, and they fell down and worshipped the devils: 'The idols of the gentiles are silver and gold, the works of men's hands . . .'. Hope of deliverance was personified in Jacob, dreaming at Bethel, and his setting up of his monument was followed by a Bishop consecrating the altar.

one. The Israelites, led by the pillar of fire, were linked with the procession of the Paschal Candle, which brought lights to the altar, and the congregation to the Mass. A group of Jews, praying the psalms, provided the preparatory prayers, and the people confessed their sins in the *Confiteor*. St Paul wrote his epistle, and the messenger delivered it to the subdeacon on the altar steps, whence it was read to the congregation. The epistle was Hebrews, the fulfilling, in the person of our Lord, of the foreshadowing of redemption shown in the sacrifices of the Old Law. The gospel, the feeding of the five thousand, introduced the figure of our Lord teaching the multitude, while the action of the copy with the barley loaves and fishes was synchronized with that of the servers at the Offertory. Events on the historical stage then moved swiftly to the Crucifixion, which coincided with the consecration.

The texts for this included not only Scriptures, but also considerable portions of the Ordinary of the Mass.

Perhaps the most successful of these enterprises was one which took angelic intervention on earth as its theme—so satisfactory, indeed, that it was worked out twice, once culminating in the angelic appearances at our Lord's birth, and later, during the present term, following a different line of thought, and reaching its climax with the angels who ministered to our Lord in his passion. By this time, the traditions of good mime and choral speaking were well established, and both actors and choirs were used to their media, worked well in them, and were able to produce a dignified and finished piece of work. The later mimes benefited immeasurably from the fact that the music was composed especially for them, so that movement and chant gained inspiration from music which was perfect for its purpose.

The angels (the tallest boys available, their stature heightened by tall fantastic haloes, but without wings) towered in scarlet and gold over the tiny insignificance of the human creatures, who were deliberately chosen to contrast in size.

The mime opened to the glorious words of Isaias: 'In a vision I saw the Lord, sitting on a throne that towered high above me . . .' and so to his vision of the angelic host. 'Fierce war broke out in heaven, where Michael and his angels fought against the dragon', and so the Fall, first of the angels, and then of man. The angel who arrested Abraham's hand, the angel of the Passover, Gabriel

foretelling the birth of John the Baptist, these were all used to show God's providence for men, and the fallen angels were vanquished in the one instance by our Lady's '*Fiat*', and in the other by the Crucifixion, and triumphant Ascension: 'The Lord has gone up with a joyful sound . . .'

As with all work with children it is impossible, yet, to see the effect in full. Certainly all work dealing with references from the Old to the New Testament was made simpler: the patriarchs were real people, the incidents were vivid pictures. But above all, many grew to love the words of Scripture; quotations once learnt were looked upon as peculiar and personal possessions, and repeated for sheer pleasure. God's words must have become a part of themselves; can they remain unaffected by them, remembering, 'He was wounded for our iniquities; he was bruised for our sins. The chastisement of our peace was upon him; and by his bruises we are healed'?



THE PSALMS FOR SUNDAY COMPLINE

Translated from the Hebrew by
SEBASTIAN BULLOUGH, O.P.

PSALM 4

Cum invocarem

- 1 When I cáll to thee, ánsWER me,
 Gód of my jústness,
 When stráitened enlárgE me,
- 2 Píty me, héar thou my práyer.
- 3 Sons of mén, O how lóng?
 Why héavy of héart?
 Your lóve spent on émptiness,
 Seéking deceít?
- 4 But knów that the Lórd hath made wóndrous
 His mércy to mé:
 The Lórd, he will héar,
 When I crý unto hím.
- 5 Be ángry and sín not,
 Commúne with your héarts

As you lie in the silence,
 Be your sacrifice just
 And your trust in the Lórd,
 For mány are sáying,
 'Who shall shów us good things?'
 O Lórd, lift the líght
 Of thy cóuntenance ón us!

More jóy thou hast sét in my héart
 Than abúndance of córn and of wíne!
 In peáce shall I lie down and sleep,
 For thoú, O Lord, thoú and no óther
 Shalt máke me in sáfety to dwéll.

PSALM 90 (Hebrew 91)
Qui habitat

Híd with the Híghest thy dwélling,
 The Almíghty thy shéltér and hómé,
 Thou hast saíd to the Lórd, 'Here my réfuge,
 My Gód is my strónghold and trúst.'

Set fréé from the tráp of the fówler,
 From plágue and disáster,
 The spread of his wíngs shall embráce thee,
 Thére in thy réfuge assúred,
 His friéndship a shiéld and protéction.

No hórror by níght shall affríght thee,
 Nor árrów that flíeth by dáy,
 No plágue in the dárkness shall haúnt thee,
 Nor térror that stríkeh at noón.

A thóúsand foes fálling beside thee,
 Ten thóúsand beneáth thy right hánd,
 Nót one shall tóuch thee.

Cást but thine eýes round abóút thee,
 To loók on the wáges of sín;

9 Thou sáyest, 'The Lord is my réfuge',
With the Híghest thou hást thine abóde.

10 No évil shall éver befáll thee,
No scóurges shall come néar to thy tént,
11 For to theé he shall súmmon his ángels,
To wátch thee wheréver thou gó:
12 Hígh on their hánds they shall beár thee,
Lest thy foót should be dáshed on a stóne,
13 And spúrning both líon and whélp,
Thou shalt stámp on the snáke and the drágon.

14 How he cleáves to me! I will protéct him,
Secúre, for he knéw me by náme;
15 I will ánsWER his cáll, close besíde him,
In his sórrów give rést—and renówn:
16 Lóng is the lífe I will gránt him,
He will seé the salvátion I bríng.

PSALM 133 (Hebrew 134)

Ecce nunc benedicite

1 O cóme—bléss ye the Lórd,
All the Lord's sérvants,
Who stánd in the Hóuse of the Lórd
Níght after níght,
2 Líft up your hánds in the Témple
And bléss ye the Lórd!

3 And the Lórd who made heáven and eárrh
Shall bléss you from Sión each óne.

REVIEWS

LIVRE DE JOB. By J. Steinmann. ('Lectio Divina' series. Editions du Cerf.)

Few things can be more gratifying than to discern in a new non-specialist work the influence of one after another of one's own favourite authors. M. Steinmann's latest book is a case in point. In his textual emendations and exegetical notes Hölscher's influence unmistakably predominates. *Sources Bibliques de Job* evidently owes much to Bentzen's theory that in Job 'the parallel poems in dialogue form are only a further development of the psalm of lamentation and its forms'. In ascribing the cosmogonic conceptions of biblical authors M. Steinmann quotes at length from Pedersen. His comparison of Job with the servant of Yahweh is reminiscent of a theory of Engnell's (which Bentzen also cites) in which a similar comparison is drawn. In the chapter entitled *Droit et Cosmogonie* the author adduces a number of examples of the 'law-court' phraseology in Job which Lindblom has particularly emphasized. The views of many well-known commentators, among them Dhorme, Stevenson and Driver-Gray, are ably summarized in the essay on the meaning of Job. Finally it is especially encouraging to notice how closely M. Steinmann's own views on this point approximate to those of Weiser, who stresses the importance of accepting Job in its integrity and of perceiving in it the 'interior and exterior dialectic' of 'Man in his Contradiction'. Certainly then M. Steinmann cannot be accused of being out of date. The only serious omissions one notices in his bibliography are those of that acknowledged master, Peters, and of Kissane, whose original work, especially on the material structure and strophic system of Job, no subsequent commentator can afford to ignore.

The plan of the book is also interesting. It is divided into four main parts entitled respectively 'Historical and Literary Introduction', 'The Drama of Job translated with a Commentary', 'Aspects of the Book of Job', and 'Some Ways of Reading Job'. In the introduction the ancient Near-Eastern and Greek parallels are particularly well presented with extensive quotations. Here the only improvement one can suggest is that some mention might have been made of the Indian legend of King Hariskandra, held by many commentators to provide the closest and most significant parallels of all. 'Aspects' comprises a series of essays, several of them most penetrating and original, on such special questions as the composition, characters, poetry, and 'Cult and Prophecy' in Job. (The influence of the Scandinavian school on M.

Steinmann's work is unmistakable.) 'Ways of Reading Job' combines a brief history of the exegesis of the book from Gregory the Great to Claudel with a survey of the various philosophical speculations which it has given rise among non-biblical scholars including Kierkegaard, Marcel, and Jung. The respective approaches of St Albert and St Thomas are especially well described. It can be seen therefore that the scope of M. Steinmann's latest work is characteristically broad. It is unlikely that ever before have so many connected problems been so fully discussed within the space of a single commentary.

One is rather less happy, however, about this author's extensive rearrangement of the text. Firstly he has taken the most unusual step of relegating all the secondary interpolations to a separate chapter which makes it difficult for the reader to assess their contribution as integral parts of the 'largest literary unit', the book as a whole. Secondly, though the text of Job is certainly much disordered, M. Steinmann is perhaps a little too ready to alter the existing sequence where the sense does not really demand it. He gives the impression of having adopted almost all of Hölscher's numerous transpositions and suppressions piece-meal, and of having added several more of his own. Even with Hölscher's critical explanations these alterations sometimes seemed unnecessary and extreme. Here, in a commentary where virtually no justification is offered, some of them seem decidedly arbitrary. The transposition of 40, 1-14 to a position between 41, 1 and 42, 2 seems particularly improbable, and practically no other commentator since Budde appears to have adopted it.

Then, too, one feels that M. Steinmann is occasionally inclined to over-dramatize and to over-state as when, developing a rather unimportant remark of Hölscher's, he unwarrantably magnifies the fear of Job's sons into 'pantagruéliques beuveries' (p. 81). More far-reaching in its effects is the exaggerated statement that 'Dans l'ancien Israël, malade grave, l'homme ruiné était considéré comme un pestiféré auquel on donnait volontiers le coup de sabot de l'âne' (p. 69). It is quite true that disease and misfortune were regarded as signs of Yahweh's displeasure. But surely this was only one of two conflicting attitudes. It was counter-balanced by the tradition which regarded the protection and succour of the afflicted, the clients of Yahweh, as a matter of sacred duty. This attitude is occasionally foreshadowed in Egyptian, Babylonian, and Ugaritic texts, but especially stressed in the Old Testament, and most of all perhaps in Deuteronomy and the Law of Holiness, the very sections to which we are referred as instances of the opposite tendency (p. 67). It is fundamentally important to recognize not only that the situation of Job corresponds to the situation of the Individual Laments, not only that the 'friends' of Job are magnified

sions of the 'friends' of this type of psalm, not only that lamentations of this kind probably originated as ritual expurgations, but above all that Job himself is supremely the *anaw* of these psalms, that afflicted and righteous one who complains to Yahweh that his friends are unwilling to perform their sacred obligations to him. M. Steinmann does indeed recognize a similar conflict of attitudes in his notes on 22, 22-30, but apparently only with reference to a particular context. The reviewer would maintain that it is fundamental throughout the entire book. Again, one cannot agree that the connection between Job and apocalyptic writings is anything like so close as is suggested (p. 300), or that in making Job an Edomite the author obeyed the same impulse which induced our Lord to choose a Samaritan as an example of charity (p. 80). The alleged biblical precedents for the peculiar dialogue form in Job are unconvincing, and one remains an adherent of the more usual view that it derives from Egyptian or Babylonian prototypes.

These objections are not for one moment intended to obscure the overall excellence of the book. No serious student of Job can afford not to read it. For here M. Steinmann is presenting us, as only he can, with the distilled excellence of the very latest scholarship, and in addition offering several original and important contributions of his own.

JOSEPH BOURKE, O.P.

THE CHRISTIAN IMAGINATION. By Justus George Lawler. (Newman Press; \$3.00.)

This book is a series of essays on such subjects as education, marriage, biology, the sacraments, the Church, tradition and progress. The author is a layman, a member of the faculty of Religion in an American university. But these *Studies in Religious Thought* are not to be dismissed off-hand as laicized theology. As Fr John Oesterreicher points out in a very able Introduction, what Pius XII condemned on May 31, 1954, was a *theologia laicalis*, a laicized theology, which is opposite to a *theologia ecclesiastica*, a theology imbued with the spirit of the Church. The Holy Father spoke out against all, priests or layman, who think of themselves to be teachers in their own right, and who claim a role independent from, or even set against, the public teaching authority of the Church.

In assessing the different problems involved, the author shows how the only way to a solution is that of St Thomas himself, the middle way which avoids the extremes of opinion yet touches both camps; rooted in tradition, the middle way is at the same time open to the realities of the present; the Church, as Pius XII has said explicitly,

'does not muffle itself in the abstract . . . it is not and cannot be separated from the world which surrounds it'. But the middle way is not the lazy man's compromise; indeed it is often easier and 'safer' to fall into line with one or other extreme. For instance, in discussing reform movements within the Church Mr Lawler raises the important issue of obedience and rightly quotes with approval the teaching of P. Congar, among others, on this point. On the one hand it is recognized that Catholics should be formed and trained to an *ad litteram* obedience to legitimate authority, an obedience which is given promptly and willingly; for in the last analysis 'the test of the mature Catholic is whether he gladly orders his thinking, speaking, and doing under the *magisterium* of the Church'. (Introduction.) On the other hand there is what Père Régamey has called the 'abuse of obedience'. As Père Congar puts it, this great and marvellous force 'sometimes gives place to an excess: that of considering in practice that there is only one virtue, obedience—even as there is only one sin, that of the flesh. This habituates both clergy and faithful to a certain lack of initiative, even where life would demand that it be taken. One might even go to the extreme of conceiving religion as something ready-made, completely determined from on high, extrinsic to the personal decision of conscience. . . .'

In his essay on education Mr Lawler shows that he has in great measure the wisdom of the East when he points out the futility of the frantic emphasis on method and technique to the exclusion of the personal elements: if the wrong man uses the right means, the right means work in the wrong way; whereas if the right man uses the wrong means, even the wrong means work in the right way. The first task of the educator (in the widest sense) is to educate himself to the knowledge of himself, for only then can he achieve that objectivity which is necessary for any inter-personal communication of thought and feeling; only then will his methods and techniques work in the right way.

The mature man is never faced with the problem: shall I obey, be a yes-man, and acquiesce in barren mediocrity, or shall I disobey and achieve something worthwhile? He obeys, not as a yes-man, nor with the divided loyalty of someone torn between fidelity to the present and fidelity to the future, but as one who, wholly faithful to the prescriptions of the Church here and now on any matter, still retains his individual initiative; then, almost inexplicably, the desired reform comes in time.

The spirit of this important book is that of the great Archbishop John Ireland, quoted in its pages:

'Let there be individual action. Laymen need not wait for priests

nor priest for bishop, nor bishop for pope. The timid move in crowds, the brave in single file. When combined efforts are called for, be ready to act and prompt to obey the orders which are given; but never forget that vast room remains for individual action.

It is partly because this truth has too often been forgotten that we have the problem of leakage from the Church, not to mention delinquency and broken marriages. Too many leave the Church not because of a lack of Faith, in the technical sense, or even because of bad will, but because they cannot breathe; like the claustrophobic, they feel impelled to break out of the bounds of what to them is a ready-made, oppressive system of religion. No doubt, like the claustrophobic, much of the trouble arises from their own immaturity. But is the educator (parent, teacher, priest) free from all responsibility merely because he can say with truth that he never taught them anything that was not right?

MURDOCH SCOTT, O.P.

CHRISTIAN ETHICS. By Dietrich von Hildebrand. (Thames and Hudson, London, 1953; 35s.)

The reading of this book is an extremely laborious task. The style is diffuse and often obscure. There can be no doubt about the author's moral earnestness nor about the amount of thought and reflection that have gone to the making of the book; unfortunately, he parts company with St Thomas almost from the first page and, as a result, is led into interminable discussions which could have been avoided by an acquaintance, not with isolated texts of Aristotle and St Thomas, but with their teaching as an organic whole. The work centres round the elusive notion of value, which, however, is never clearly explained. Through an univocal conception of the word 'desire', the statement that the good is what all things desire, for St Thomas the first principle of the practical intellect, is rejected, and value, here the good in itself, is set up as an absolute. It is an immediately intuited fundamental datum without any reference explicit or implicit to the will. We think that the author has failed to distinguish between the perfect, which is an absolute notion, and the good, which is the perfect as an object of petition. Many long pages of discussion of the different types of value could have been simplified by noticing the difference between the realm of being and that of activity. The explanation of moral value makes no reference, so far as we can see, to the all-important conformity with right reason, and in this connection it is noteworthy, though strange, to find a full-length study of Ethics, and Christian Ethics at that, without any reference to the virtue of prudence. The author is also at odds with St Thomas on the question of freedom and on certain important points concerning the moral virtues. Perhaps

were one acquainted with the general philosophic outlook of the author a certain amount of obscurity would be dispelled. For those who are already sufficiently acquainted with the study of Ethics, the book will present some useful features, and, in many cases, the analysis, if laborious, is interesting and could prove stimulating.

ANTONINUS FINILI, O.P.

LE STIMATE DELLA PASSIONE. By Ignazio Bonetti. (Rovigo, 1952; n.p.)

Fr Bonetti, a member of the 'Stimatini Fathers', has written a short history of the origins of that devotion to the Five Wounds to which his order is dedicated which contains much valuable information; and although his exceptionally wide reading in medieval sources and modern critical studies seems not to have included much of the devotional literature of England, his book none the less has much to teach students of English spirituality in the Middle Ages. Early in his work he pays tribute to Gougaud's *Celtic Christianity* in his assertion that in such ancient Anglo-Saxon manuals of prayers as the Book of Cerne, the Book of Nunnaminster and MS. British Museum Royal 2A xx viii we have almost the first memorials of the deep and wide influence which Irish monastic spirituality was to exercise upon Latin Christendom, particularly in the evolution of extra-liturgical prayer: and presently he quotes one prayer from the Book of Cerne, 'My lord Jesus Christ I adore thee stretched upon the Cross and crowned with thorns. I pray thee that thy wounds may be a medicine to my soul', and another from the Royal manuscript: 'Most merciful Jesu, who didst extend thy hands upon the wood of the Cross, stretch out to me the hand of thy mercy. With the spear of fear and love transfix my heart of stone, thou who didst suffer thy holy and venerable hands upon the Cross to be transfixed with nails. Take from my hands and from my heart each wound of wickedness, O lord Jesus Christ who didst suffer thine innocent hands to be nailed upon the Cross—'. Such quotations serve as a striking corrective of the old-fashioned view (and the author acknowledges his debt to Thurston in this respect) that devotion as we now know it to the Passion only begins with St Bernard and St Francis and that we should look for its origins to the East. Bonetti also pays a much-needed tribute to the immense influence of Bede's writing upon later medieval spiritual writers. As it moves towards the late Middle Ages and modern times the work covers more familiar ground and loses some of its interest, and in treating of medieval German Dominican spirituality it is not always perfectly accurate; but it is to be commended for the exceptional justness with which it reconsiders St Francis of Assisi and finds him no longer first in time but still pre-eminent in the quantity and the quality of his devotion to the Passion.

ERIC COLLEDGE

POINT OF VIEW

AR REV. FATHER,

As a social worker within sight of retirement I was glad to know in Miss Wells' letter in your May number that some modern students of social science are taught about the importance of establishing friendly relationships with their clients.

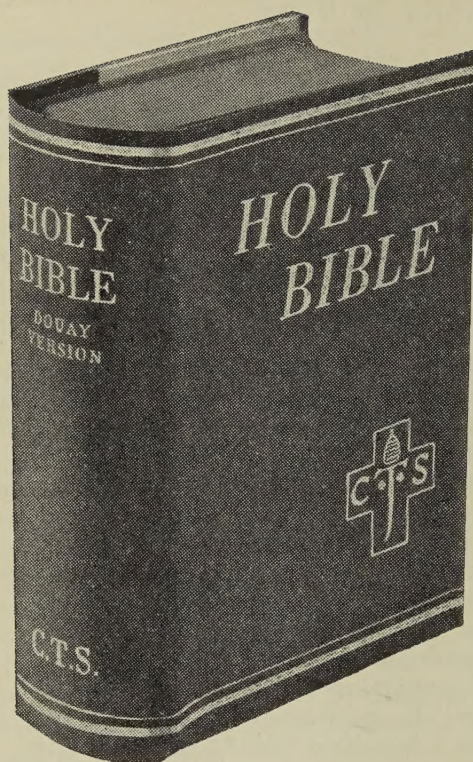
The word 'friend', one of the oldest in our language, is defined in the Oxford dictionary as 'one joined to another in intimacy and mutual benevolence apart from sexual or family love'. Friendship exists at various levels of intimacy; the genuine friendships formed between leagues, for example, may not extend beyond working hours. Sometimes the intimacy between friends is so great and so perfectly balanced that each in turn assists the other in times of difficulty and the joy of each is enhanced because it is shared in friendship. A friendship may be no less real, however, when one lacks all capacity to understand and sympathize with the needs of the other.

The friendship given by the social worker to her clients is, in the right place, the warm regard of one human being for another and the direct born of an appreciation of the value of human personality. The social worker will find that her relationship to her clients is somewhat similar to that of a doctor to his patients or a priest to his parishioners. The more she develops her capacity to act as mother, confidante and confidante, the less she may find consolation for herself. Examples of Christian friendship are by no means lacking in the classics of spiritual literature. In the Gospels we find examples of perfect friendship, our Lord's friendship with Martha and Mary as well as with their brother Lazarus. We see, too, the imperfect friendships of the Apostles who quarrelled about who should have the best seats in the new kingdom of Israel which they expected Christ to establish. Many examples of Christian friendship are to be found in the lives of the saints, and E. I. Watkin has written of some of the less well known saintly friendships and has given an interesting exposition of spiritual friendship in his recent book *Neglected Saints*. A study of *St. Ancrene Rewle*, recently translated by Miss Sala, makes it evident that even the medieval anchoress was not expected to be entirely selfless and much guidance can be found in the writings of the English mystics in regard to Christian friendship and the laws by which it is governed.

Miss Wells might like to know of the Guild of Catholic Professional Social Workers, which exists to unite the Catholic members of the profession and to give them the knowledge, encouragement and friendship that is so necessary to Catholic workers in this field of activity.

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